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ABSTRACT

The linguistic situation of Yoruba is described briefly and the origins of Arabic influence on the language are examined. It is noted that Arabic influences Yoruba mainly through Hausa, and four basic conditions results from adaptation of Arabic phonemes in Yoruba: (1) the consonant, which does not exist in Yoruba, is dropped without replacement; (2) consonants are replaced by the nearest Yoruba phonemes; (3) there is the tendency to break consonant clusters, which do not occur in Yoruba, and insert vowels, especially in certain phonetic contexts; and (4) an Arabic consonant or diphthong is replaced by vowels. Examples of each of these situations are offered. Following this, 35 of specific phonetic patterns from Arabic, through Hausa, to Yoruba are detailed, with examples. Contains 37 references and a list of Arabic loans in Yoruba. (MSE)

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ED 394 282

ON ARABIC LOANS IN YORUBA[1]

Sergio BALDI

The Yorùbá language belongs to the Kwa family within the Niger-Congo phylum of African languages and it is spoken in the LOOKO[2] states (Lagos, Oyo, Ogun, Kwara and Ondo) of Nigeria. It is regarded as one of the major languages of the country. Apart from Nigeria, it is spoken in the East and Central Benin (former Dahomey) and in isolated pockets in the rest of Benin[3] by about twelve million[4] people. Oyelaran[5] uses the longitudes between 20″ and 6° 30″ East of the meridian and latitudes 6° and 9° 30″ to define the homeland of the Yoruba in Nigeria.

The language Yorùbá is referred to as a "dialect continuum"[6] because the dialects are caracterized by a high degree of mutual intellegibility which diminishes with territorial distance. It comprises about twenty dialects, each of which differs considerably from the other phonologically and lexically, and, to some extent, grammatically[7].

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1 I wish to thank prof. Michka Sachnine (INALCO, Paris) for her help when she held a compact course on Yoruba in Naples on May 1993 in the framework of the Erasmus Programme coordinated by me.

2 A similar term "LOOBO" was used by Tai Solarin, an educationist, to describe the States controlled by the defunct Unity Party of Nigeria. "LOOBO" stands for Lagos, Ondo, Ogun, Bendel and Oyo States of Nigeria (Adewọle 1987: 11).

3 See Oyelaran, O. 1976. Towards a Yoruba Standard, *Yoruba* 2: 1-19.

4 According to the 1963 Census, the population of Western Nigeria is 10.2 million and that of Lagos, almost .7 million.

5 See Oyelaran, O. 1978. Linguistic Speculation on Yoruba History, p. 626 in *Department of African Languages and Literatures Seminar Series*, 1, edited by O. Oyelaran. Ife, Nigeria: Department of African Languages and Literatures: 624-651.

6 A "dialect continuum" is a group of geographically contiguous and linguistically related dialects, see Hill (1958: 443).

7 No study has yet been made of these differences. For a few examples of phonological and lexical differences, see Delanọ (1958: xii). A list of Yoruba dialects and their geographical locations is given in Westermann and Bryan

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For the purpose of education, writing, and contact between persons of different dialects a Standard Yorùbá, which is based on the Ọyọ́ dialect, is used. The people are highly urbanized and possess a hierachical social structure.

Historical evidence shows that Islām reached Yorubaland during, at the latest, the 9/15 century through Hausa and Dyula/Wangara Muslims, even if from 1214/1799 only it began to make rapid strides in Yorubaland as it concerns conversion[8].

Islām began to penetrate among northern Yoruba before the Fulbe revolution. Àfọ̀njá, a northern ruler, rebelled (1817) against his overlord, the Alāfin of Ọyọ́, and invoked the aid of Alīmu, a Pulo *mālam* from Sokoto, and Sologberu, a Muslim Yoruba chief. Alīmu imported bands of Fulbe and Hausa into Ilorin and with their assistance Àfọ̀njá made himself independent. He adopted Islām and the present mosque of Jimma is on the site of his *matsāfa* or pagan temple. Alīmu died in 1831, but his sons, especially ʿAbd as-Salām, set to work to carve out positions for themselves. Too late Àfọ̀njá discovered his mistake in encouraging Hausa and Fulbe mercenaries to enter Ilorin. He attempted to destroy them but was killed and ʿAbd as-Salām became military chief and founder of the existing line of *amīrs* of Ilorin. He warred with success against the Alāfin, compelling him to abandon his capital and withdraw southwards to found the existing Ọyọ́. But after the death of ʿAbd as-Salām (1842) the expansion of the new state was modified and the Fulbe, who had seemed under the energy of the founder capable of driving through to the sea, were compelled to expend their energies in continual warfare with Ibadan and other states until the British occupied Ilorin in 1897[9].

The Arabic influenced Yoruba mainly through Hausa and the list of Arabic loans in Yoruba, at the end of this paper, gives us an example. But the loans arrived also from other languages, i.e. Songhay: AR *ḵalīfa* (257b) 'successor; caliph' > (Songhay *alfa* >) YO *àlùfáà* 'Muslim priest'; Tuareg *taləqqe* 'poor woman' > (Hausa *talàkà*[10] >) YO *tálákà* 'poor P.'. If we consider the loans from Hausa, which were not loans from Arabic, so not examined in this paper, the number of examples is quite long:
Fílàní/Fúlàní 'the Fulbe people' (< Hausa *filàanii* pl);
fílí-de-fílí 'publicly; openly' (< Hausa *fiilii* 'open country' + *òde* + *fiilii*);

(1970: 84-85).

8 See Hiskett (1984: 112-115).

9 See Trimingham (1962: 201 note 2).

10 The word in Hausa, as well as in Mandingo, Songhay, Kanuri, Teda, etc., is a loan from Tuareg and not from Arabic, see Gouffé (1974: 374).

fúrá 'balls of cooked flour for cooking in milk' (< Hausa *furaa*);
gábàsi 'east' (< Hausa *gabàs*);
gàsíkíá/gàsikíyyá 'truth' (< Hausa *gàskiyaa*);
gèlè 'woman's headkerchief' (< Hausa *geelee* ?);
gíláàsi 'mirror; drinking-glass' (< Hausa *gilâs*);
gìrìké 'type of large gown worn by men and ampler than *agbádá*; it has much embroidery and reaches to the ankles (< Hausa *girkee*);
ìrèké 'sugarcane' (< Hausa *ràkee*);
ìrun 'Muslim prayers' (< *àdúrà* < Hausa *ʔàdduʔàa*);
jù-m-bùrù 'long gourd worn on arm by women to protect newly-hennaed hands' (< Hausa *zùngùruu*);
kál 'fancy that!' (< Hausa *kây*);
kàkàkí 'Hausa trumpet' (< Hausa *kàakàakii*);
kánún 'potash' (< Hausa *kanwaa*);
kárúwà 'prostitute' (< Hausa *kaʀ̀ùwà*);
láálàşí '???' (< Hausa *laalaacìi* 'laziness');
láwàní 'turban' (< Hausa *rawànii*);
Mọ̀gàjí 'title borne by every heir to a great estate' (< Hausa *magàajii* 'heir');
mọ́nsà 'fried maize-cake' (< Hausa *maasàa*);
múnsò 'hurrah!' (< ? Hausa *mun soo* 'we want');
rìkíşí 'intrigue' (< Hausa *rìkicii*);
sábà 'is in the habit of doing' (< Hausa *saabàa* v 'to be used to doing stg.');
sàkání 'in that area' (< Hausa *s'àkaanii* 'interval between two points');
sákárà 'type of drum where the skin is stretched over a pot' (< Hausa *???*);
sánọ́n 'mat made of woven grass' (< Hausa *zaanaa*);
sànun' 'any Hausa P.' (< Hausa *sànnu* 'greeting to you!');
sarè 'open space' (< Hausa *zawrèe*);
Sẹ́ní 'male Muslim name' (< Hausa *saanî*);
sèré 'meat spitted on a stick' (< Hausa *s'liree*);
sọ-n̄-dá 'walking-stick' (< Hausa *sàndaa*);
sọ́ngo 'Hausa-settlement' (< Hausa *zangòo* 'camping ground');
şàákí/şàràkí/sàràkí 'the senior officials of a Society' (< Hausa *sarkii* 'Officeholder under an Emir');
şálárígá 'latrine' (< Hausa *salgaa*);
táábà in *ó táábà* 'he (Muslim) washed his private parts before prayer (< Hausa *yaa taɓà ruwaa* 'he touched water');
túláàsí 'compulsorily' (< Hausa *tiilàs* 'necessity');
yálà (an emphatic particle optionally prefixed to a sentence) (< Hausa *yallà* 'perhaps');
yámà 'west' (< Hausa *yâmma*);
yìgí 'money-present given by bridegroom to bride' (< Hausa *ʔàgiyàr ʔawree*);
yọ́nga 'boastfulness; showing-off' (< Hausa *yàngaa*).

Before examining in details every single Arabic phoneme and how it is rendered in Yoruba, some preliminary considerations should be done:

1) The consonant, which does not exist in Yoruba, is dropped without replacement:

AR *ʔal-ʔaḥad* (6b) 'Sunday' > YO *Àláàdì*;
AR *jumʿa* (135a) 'Friday' > YO *Jímọ́*;
AR *jihād* (142b) 'jihad' > YO *jàádì* 'a struggle';
AR *ʔal-ḵamīs* (262a) 'Thursday' > YO *Àlàmísì*.

2) Replacement of consonants, which do not exist in Yoruba, by the nearest Yoruba phonemes:

a) AR */ṯ/* > YO */t/*:

AR *ʔaṯ-ṯalāṯāʔ* (105b) 'Tuesday' > YO *Àtàlátà*;

b) AR */z/* > YO */s/*:

AR *zamān* (382a) 'time' > YO *sọ̀nmọn´ní* 'era; period';

c) AR */t/* > YO */t/*:

AR *ṭāsa* (572b) 'metal bowl' > YO *tásà* 'big, flat plate';

d) AR */z/* > YO */s/*:

AR *waʿẓ* (1082a) 'sermon' > YO *ìwàásù*;

e) */ḡ/* > */g/*:

AR *balaḡa* (73a) v 'to reach puberty' > YO *bàlágà* 'puberty';

3) There is the tendency to break consonant clusters, which do not occur in Yoruba, inserting vowels, especially when the definite article *ʔal* is prefixed to a word which has consonant clusters:

AR *ʔiblīs* (2a) 'Satan' > YO *Bìlísì*;
AR *ʔal-ʔamr* (26b) 'affair' > YO *àlùmọ́ní* 'riches';
AR *ʔal-baraka* (54b) 'blessing' > YO *àlùbáríkà*;
AR *ʔal-basal* (61b) 'onion' > YO *àlùbọ́sà* 'onion (*Allium Capa*)';
AR *ʔal-jānn* (138b) 'jinn, demons' > YO *àlùjànú/à-ṅ-jànun´* 'evilspirits';
AR *sunna* (433b) 'the Sunna' > YO *súnọ̀n´* 'Muslim tradition';
AR *ʔal-ʿaib* (660b) 'fault' > YO *àlèébùlláiffi*;
AR *fitna* (696a) 'intrigue; sedition, riot, discord, dissension' > YO *fítínà* 'to pester';
AR *ʔal-qurʔān* (753b) 'the Koran' > YO *Àlùkùráànì*;
AR *ʔal-maqāss* pl of *miqass* (766a) 'scissors' > YO *àlùmọ́gàjí*;
AR *miskīn* (909b) 'poor' > YO *mẹ̀kúnnù* 'nincompoop; P. of no account';
AR *ʔal-mākir* (917a) 'sly, cunning' > YO *àlùmọ̀nkọ́rọ́yí* 'craftiness';
AR *ʔal-wadāʔa* (1075b) 'ceremonial purity' > YO *àlùwàlá* 'the ceremonial ablutions done by Muslims before prayer etc'.

4) Replacement by vowels of an Arabic consonant or the two dipthongs:

a) replacing the consonnt with a vowel:

AR *faḵr* (699b) 'glory, pride; honor' > YO *fáàrí* 'ostentation; showing off';
AR *waʿẓ* (1082a) 'admonition; sermon' > YO *ìwàásù* 'sermon';

b) replacing the dipthong *ai* with double vowel *ee*:

AR *ʔal-ʿaib* (660b) 'fault' > YO *àlèébù*;

c) replacing the dipthong *au* with double vowel *aa*:

AR *ʔal-lauḥ* (882b) 'slate, board' > YO *wàláà* 'Muslim writing-slate';

d) replacing the dipthong *au* with a vowel:

AR *ṯaub* (108b) 'garment, dress; cloak' > YO *tòbí* 'woman's drawers, knickers';

5) Where there is a cluster of consonant *m* or *n* the preceding vowel is nasalised in Yoruba:

AR *ʔal-jānn* (138b) 'jinn, demons' > YO *àlùjànú/à-ṅ-jànú* 'evilspints';

AR *ʔas-samāʔ* (432b) 'sky' > YO *sánmọ̀*.

6) Where there is a gemination, which in Arabic is quite common and important, it disappears in Yoruba:

AR *ʔallāh* (24b) 'Allah' > YO *Alà* 'God';

On the base of the material collected[11], I propose the following phonetic treatment of the Arabic loans:

AR *ʔl* > YO *Ø*:

AR *ʔabadan* (1b) 'forever; ever, never' > YO *àbádà* 'for ever';

AR *ʔal-ʔahad* (6b) 'Sunday' > YO *Àláàdì*;

AR *ʔallāh* (24b) 'Allah' > YO *Alà* 'God';

AR *ʔal-qurʔān* (753b) 'the Koran' > YO *Àlùkùráni*;

AR *malāʔika* pl of *malʔak* (922b) 'angel' > YO *màlékà*;

AR *ʔal-wadāʔa* (1075b) 'ceremonial purity' > YO *àlùwàlá* 'the ceremonial ablutions done by Muslims before prayer etc';

AR *ʔaṯ-ṯalāṯāʔ* (105b) 'Tuesday' > YO *Àtàlátà*;

AR *duʿāʔ* (283b) 'prayer' > YO *àdúrà*;

AR *ʔal-ʔarbaʿāʔ* (323a) 'Wednesday' > YO *Àlàrùba*;

AR *b*[12] > YO *b*[13]:

AR *baraka* (54b) 'greetings' > YO *báríkà* 'congratulations!';

AR *ʔal-basal* (61b) 'onion' > YO *àlùbọ́sà* 'onion (*Allium Capa*)';

AR *balāġa* (73a) v 'to reach puberty' > YO *bàlágà* 'puberty';

AR *ʔabadan* (1b) 'forever; ever, never' > YO *àbádà* 'for ever';

AR *ʔal-ʔibra* (1b) 'needle' > YO *abẹ́rẹ́*;

AR *ʔiblīs* (2a) 'Satan' > YO *Bìlísì*;

AR *ḏabaḥa* (307a) 'to kill (by slitting throat)' > YO *dú-ṅ-bú x ó dú-ṅ-bú-ũrẹ̀* 'he slaughtered it (cow etc.)';

AR *subh* (500b) 'dawn; morning' > YO *àsù-ṅ-báà* in *ni ~* 'at dawn';

AR *qubba* (737b) 'cupola; kubba (esp., of a saint)' > YO *kọ̀bì* 'building in the king's or chief's palace';

AR *ṯaub* (108b) 'garment, dress; cloak' > YO *tòbí* 'woman's drawers, knickers';

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[11] All Yoruba words, unless differently specified, are from Abraham's Yoruba dictionary; meanwhile Arabic etymons are from Wehr's Arabic dictionary and its pages number is among round brackets.

[12] It is a voiced labial, see Bateson (1967: 4).

[13] It is a voiced, bilabial plosive, see Bamgboṣe (1966: 7).

AR *rikāb* (356b) 'stirrup' > YO *àlùké-rh-bù*;
AR *ʔal-ᶜarab* (601a) 'Arab' > YO *Lárúbáwá*;
AR *ʔal-ᶜaib* (660b) 'fault' > YO *àléébùlláifí* 'crime, fault, defect, blemish';
AR /b/ > YO ∅: AR *ʔal-mubaddir* (48b) 'spendthrift' > YO *amùnṣùà*; AR *rakūba* (356b) 'mount, female riding camel' > YO *ràkunmí* 'camel'; AR *sabr* (501a) 'patience' > YO *sùúrù/súrù*;
AR /t/[14] > YO /t/[15]:
AR *ʔat-tālin* (97a) 'following' > YO *àtẹ̀lé/itẹ̀lé*;
AR *tasbīḥ* (393b) 'glorification of God' > YO *tasuba* (Prost: 5) 'chapelet';
AR *fatīl* (695b) 'lamp' > YO *fitilà* 'any lamp';
AR *fitna* (696a) 'intrigue, sedition, riot, discord, dissension' > YO *fitínà* 'to pester';
AR *maut* (930a) 'death' > YO *yámútù*[16] 'dead';
AR *waqt* (1087a) 'time' > YO *wákàtí* 'hour';
AR /t/ > YO ∅: AR *ʔastaġfar ʔallāh* (678a) 'I ask God's forgiveness!' > YO *sáàfúlà* 'Respected Sir!; (Prost: 16) atonishment, exclamation';
AR /ṯ/[17] > YO /t/[18]:
AR *ʔaṯ-ṯalāṯāʔ* (105b) 'Tuesday' > YO *Àtàlátà*;
AR *ṯaub* (108b) 'garment, dress; cloak' > YO *tòbí* 'woman's drawers, knickers';
AR *ʔal-ʔāṯnain* (108a) 'Monday' > YO *Àtiní*;
AR /j/[19] > YO /j/[20]:
AR *jumᶜa* (135a) 'Friday' > YO *Jimọ̀*;
AR *jamāᶜa* (135b) 'community' > YO *jùmọ̀* 'people united in doing T.';
AR *ʔal-jānn* (138b) 'jinn, demons' > YO *àlùjànú/à-ni-jànú* 'evilspirits';
AR *jihād* (142b) 'jihad' > YO *jàádì* 'a struggle';
AR *ʔal-ḥāj* (156b) 'one who has done the pilgrimage' > YO *àlájì* 'Muslim pilgrim to Mecca';
AR /h/[21] > YO ∅:

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[14] It is an unvoiced dental, see Bateson (1967: 4).

[15] It is a voiceless alveolar plosive, see Bamgboṣe (1966: 7).

[16] The word arrived into Yoruba through Hausa *yaa mutù*.

[17] It is an unvoiced interdental, see Bateson (1967: 4).

[18] It is a voiceless alveolar plosive, see Bamgboṣe (1966: 7).

[19] It is a voiced palatal, see Bateson (1967: 4).

[20] It is a voiced palatal plosive, see Bamgboṣe (1966: 7).

[21] It is an unvoiced pharyngeal, see Bateson (1967: 4).

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AR *ʔal-ḥāǧǧ* (156b) 'one who has done the pilgrimage' > YO *àlájì* 'Muslim pilgrim to Mecca';
AR *ʔal-ḥarīr* (165a) 'silk' > YO *àlàárì*;
AR *ʔal-ʔaḥad* (6b) 'Sunday' > YO *Àláàdì*;
AR *ḏabaḥa* (307a) 'to kill (by slitting throat)' > YO *dù-ṁ-bú* x *ó dù-ṁ-bú-ṛẹ̀* 'he slaughtered it (cow etc.)';
AR *saḥūr* (400a) 'last meal before daybreak during the month of Ramadan' > YO *sàárì*;
AR *tasbīḥ* (393b) 'glorification of God' > YO *tasuba* (Prost: 5) 'chapelet';
AR *subḥ* (500b) 'dawn; morning' > YO *àsù-ṁ-báà* in *ni* ~ 'at dawn';
AR *ʔal-qamḥ* (789a) 'wheat' > YO *àlikámọ̀n* (Bible);
AR *ʔal-lauḥ* (882b) 'slate, board' > YO *wàláà* 'Muslim writing-slate';
AR /ḥ/ > YO /h/: AR *ḥarām* (171b) 'forbidden, unlawful' > YO *hàrámùn* 'swindler, trickster';
AR /ḵ/[22] > YO ∅:
AR *ḵalīfa* (257b) 'successor; caliph' > YO *àlùfáà* 'Muslim priest' (< Songhay *alfa*);
AR *ʔal-ḵamīs* (262a) 'Thursday' > YO *Àlàmísì*;
AR *ʔal-ʔaḵbār* pl of *ʔal-ḵabar* (225a) 'news' > YO *làbárè* 'news';
AR *faḵr* (699b) 'glory, pride; honor' > YO *fáárí*;
AR /d/[23] > YO /d/[24]:
AR *dabbara* (270b) v II 'to plan' > YO *dabarú* (Prost: 52) v 'embrouiller, jeter de la poudre aux yeux';
AR *duᶜāʔ* (283b) 'prayer' > YO *àdúrà*;
AR *dilāla* (289b) 'trade of brokerage' > YO *dìláli* 'strict disciplinarian';
AR *dawāh* (304b) 'inkwell' > YO *tàdáà/tàdáwà* 'ink';
AR *ʔabadan* (1b) 'forever, ever, never' > YO *àbádà* 'for ever';
AR *ʔal-ᶜāda* (654b) 'commission' > YO *ládà* 'commission on sale';
AR *qadar* (746a) 'fate, destiny' > YO *kàdarà/kádárá*;
AR *ʔal-ʔaḥad* (6b) 'Sunday' > YO *Àláàdì*;
AR *jihād* (142b) 'jihad' > YO *jàádì* 'a struggle';
AR *šahād* (489a) 'witness' > YO *ṣèdájọ́* v 'to judge';
In a couple of cases: **AR /d/ > YO ∅**: AR *ṣadaqa* (509a) 'alms' > YO *sàráà*; AR *ʔarraᶜd* (345b) 'thunder' > YO *àrá/àpáárá*;
AR /ḏ/[25] > YO /d/[26] or very seldom /j/[27]:

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[22] It is an unvoiced velar, see Bateson (1967: 4).

[23] It is a voiced dental, see Bateson (1967: 4).

[24] It is a voiced alveolar plosive, see Bamgboṣe (1966: 7).

[25] It is a voiced interdental, see Bateson (1967: 4).

AR *ḏabaha* (307a) 'to kill (by slitting throat)' > YO *dú-ṁ-bú* x *ó dú-ṁ-bú-ẹ̄rẹ̀* 'he slaughtered it (cow etc.)';
AR *ʔal-ʔaḏān* (11b) 'call to prayer' > YO *làdáni/dàdáni* 'muezzin';
AR *ḏanb* (312b) 'sin, crime' > YO *ìjànbá* 'bodily harm';
AR /r/[28] > YO /r/[29]:
AR *ribaʔ* (324a) 'interest; usury' > YO *ribá* 'a bribe';
AR *ʔar-raʿd* (345b) 'thunder' > YO *àrá/àpáàrá*;
AR *rakūba* (356b) 'mount, female riding camel' > YO *ràkunmí* 'camel';
AR *ḥarām* (171b) 'forbidden, unlawful' > YO *hàrámùn* 'swindler, trickster';
AR *ʔal-ʔarbiʿāʔ* (323a) 'Wednesday' > YO *Àlàrùba*;
AR *sūra* (530a) 'picture' > YO *súrà* 'kind';
AR *ṭīra* (579a) 'evil omen, portent, foreboding' > YO *tírà* 'Muslim amulet';
AR *ʔal-ʔamr* (26b) 'affair' > YO *àlùmọ́ni* 'riches';
AR *ʔal-ʔaḫbār* pl of *ʔal-ḫabar* (225a) 'news' > YO *làbárè* 'news';
AR *saḥūr* (400a) 'last meal before daybreak during the month of Ramadan' > YO *sàárì*;
AR *sabr* (501a) 'patience' > YO *sùúrù*;
AR *ʿitr* (619b) 'perfume' > YO *tùràrí* (Bible) 'incense';
AR *ḡafr* (678a) 'forgiveness' > YO *gáfárà* 'pardon';
AR *faḫr* (699b) 'glory, pride; honor' > YO *fáàrí*;
AR *qadar* (746a) 'fate, destiny' > YO *kàdarà/kádárá*;
AR *kāfir* (833a) 'infidel' > YO *kèfèri/kè-ṁ-fèrí* 'any pagan; heathen; unbeliever';
AR *ʔal-mākir* (917a) 'sly, cunning' > YO *àlùmọ̀nkọ́ríyí* 'craftiness';
AR /z/[30] > YO /s/[31]:
AR *zamān* (382a) 'time' > YO *sọ̀nmọn ́ni* 'era; period';
AR /s/[32] > YO /s/[33]:

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[26] It is a voiced alveolar plosive, see Bamgboṣe (1966: 7).

[27] It is a voiced palatal plosive, see Bamgboṣe (1966: 7).

[28] It "is rolled as in Scotland; never fricative as in southern England", see Tritton (1965: 17).

[29] It is an alveolar flap with a nasalised variant before nasal vowels, see Bamgboṣe (1966: 7).

[30] It is a voiced dental, see Bateson (1967: 4).

[31] It is a voiceless alveolar fricative, see Bamgboṣe (1966: 7).

[32] It is an unvoiced dental, see Bateson (1967: 4).

AR *saḥūr* (400a) 'last meal before daybreak during the month of Ramadan' > YO *sàárì*;
AR *ʔas-sirr* (404b) 'secret' > YO *àṣírí*;
AR *ʔas-samāʔ* (432b) 'sky' > YO *sánmọ̀*;
AR *sunna* (433b) 'the Sunna' > YO *súnọ̀n* 'Muslim tradition';
AR *sāʿa* (441b) 'while; hour; timepiece' > YO *sáà* 'time, period';
AR *tasbīḥ* (393b) 'glorification of God' > YO *tasuba* (Prost: 5) 'chapelet';
AR *tāsa* (572b) 'metal bowl' > YO *tásà* 'big, flat plate';
AR *ʔastaḡfar ʔallāh* (678a) 'I ask God's forgiveness!' > YO *sáàfúlà* 'Respected Sir!'; (Prost: 16) atonishment, exclamation';
AR *ʔiblīs* (2a) 'Satan' > YO *Bílísì*;
AR *ʔal-ḵamīs* (262a) 'Thursday' > YO *Àlàmísì*;
AR /ʃ/[34] > YO /s/[35]:
AR *šahīd* (489a) 'witness' > YO *ṣèdájọ́* v 'to judge';
AR *ʔal-ʿišāʔ* (615a) 'evening; evening prayer' > YO *dísáí* in *ni* ~ 'at about 9 p.m.';
AR /s/[36] > YO /s/[37]:
AR *ʔal-basal* (61b) 'onion' > YO *àlùbọ́sà* 'onion (*Allium Capa*)';
AR /d/[38] > YO /l/[39]:
AR *dahīya* (536b) 'blood sacrifice'[40] > (HA *layya* >) YO *ìléyá* 'the Muslim Festival held on 10th of the month *ḏū l-ḥijja*';
AR *darūra* (538a) 'necessity' > (HA *làrùuřàa* >) YO *laruri* (Abdul 1976: 39);
AR *ʔal-waḍāʔa* (1075b) 'ceremonial purity' > YO *àlùwàlá* 'the ceremonial ablutions done by Muslims before prayer etc';
AR /t/[41] > YO /t/[42]:

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[33] It is a voiceless alveolar fricative, see Bamgboşe (1966: 7).

[34] It is an unvoiced palatal, see Bateson (1967: 4).

[35] It is a voiceless alveolar fricative, see Bamgboşe (1966: 7).

[36] It is an unvoiced dental, see Bateson (1967: 4).

[37] It is a voiceless alveolar fricative, see Bamgboşe (1966: 7).

[38] It is a voiced dental, see Bateson (1967: 4).

[39] See note 55.

[40] In Hausa and Kanuri it has the special meaning of 'sacrificing a ram, goat, etc., during the festival of Id-el-Kabir'.

[41] It is an unvoiced dental, see Bateson (1967: 4).

AR *tamiʿa* (569b) v 'to covet, desire' > YO *tọ̀nmọ́ṅ* v 'to think';
AR *tāsa* (572b) 'metal bowl' > YO *tásà* 'big, flat plate';
AR *tīra* (579a) 'evil omen, portent, foreboding' > YO *tírà* 'Muslim amulet';
AR *ʿitr* (619b) 'perfume' > YO *tùràrí* (Bible) 'incense';
AR *qartas* (757b) 'paper' > YO *tákàdà*;
AR *quftān* (781b) 'caftan' > YO *kàfutáni*;
AR /z/[43] > YO /s/[44]:
AR *waʿz* (1082a) 'admonition; sermon' > YO *ìwàásù* 'sermon';
AR /f/[45] > YO /ṅ/:
AR *ʔal-ʿāfiya* (625b) '(good) health' > YO *àlàáfíà* 'good health';
AR *ʔal-ʿāda* (654b) 'commission' > YO *ládà* 'commission on sale';
AR *ʔal-ʿaib* (660b) 'fault' > YO *àléébù/láifi* 'crime, fault, defect, blemish';
AR *ʿīd* (661a) 'feast (day), festival, holiday' > YO *yìdì* 'Muslim festival-ground outside the town';
AR *jumʿa* (135a) 'Friday' > YO *Jímọ̀*;
AR *jamāʿa* (135b) 'community' > YO *jùmọ̀* 'people united in doing T.';
AR *duʿāʔ* (283b) 'prayer' > YO *àdúrà*;
AR *ʔal-ʔarbiʿāʔ* (323a) 'Wednesday' > YO *Àlàrùba*;
AR *ʔar-raʿd* (345b) 'thunder' > YO *àrá/àpáàrá*;
AR *sāʿa* (441b) 'while; hour; timepiece' > YO *sáà* 'time, period';
AR *tamiʿa* (569b) v 'to covet, desire' > YO *tọ̀nmọ́ṅ* v 'to think';
AR *muʿallim* (637a) 'teacher' > YO *ìmàle* 'Mahommedan; Muslim';
AR *nafʿ* (987a) 'advantage, profit' > YO *ànfàní* 'utility';
AR *waʿz* (1082a) 'admonition; sermon' > YO *ìwàásù* 'sermon';
AR /ɣ/[46] > YO /g/[47]:
AR *ɣafr* (678a) 'forgiveness' > YO *gáfárà* 'pardon';
AR *balaɣa* (73a) v 'to reach puberty' > YO *bàlágà* 'puberty';
AR /ɣ/ > YO /ṅ/: AR *ʔastaɣfar ʔallāh* (678a) 'I ask God's forgiveness!' > YO *sáàṅúlà* 'Respected Sir!; (Prost: 16) atonishment, exclamation';

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[42] It is a voiceless alveolar plosive, see Bamgboṣe (1966: 7).

[43] It is a voiced dental, see Bateson (1967: 4).

[44] It is a voiceless alveolar fricative, see Bamgboṣe (1966: 7).

[45] It is a voiced pharyngeal, see Bateson (1967: 4).

[46] It is a voiced velar, see Bateson (1967: 4).

[47] It is a voiced velar plosive, see Bamgboṣe (1966: 7).

AR /f/[48] > YO /f/[49].

AR *fatīl* (695b) 'lamp' > YO *fitilà* 'any lamp';
AR *fitna* (696a) 'intrigue; sedition, riot, discord, dissension' > YO *fitinà* 'to pester';
AR *faḵr* (699b) 'glory, pride; honor' > YO *fáàrí*;
AR *fidda* (717a) 'silver' > YO *fàdákà* 'silver';
AR *ḵalīfa* (257b) 'successor; caliph' > YO *àlùfáà* 'Muslim priest' (< Songhay *alfa*);
AR *ʿāfiya* (625b) '(good) health' > YO *àlàáfíà* 'good health';
AR *ʔastaḡfar ʔallāh* (678a) 'I ask God's forgiveness!' > YO *sáàfúlà* 'Respected Sir!'; (Prost: 16) atonishment, exclamation';
AR *ḡafr* (678a) 'forgiveness' > YO *gáfárà* 'pardon';
AR *quftān* (781b) 'caftan' > YO *kàfutáni*;
AR *kāfir* (833a) 'infidel' > YO *kèfèrí/kè-ní-fèrí* 'any pagan; heathen; unbeliever';
AR *naf* (987a) 'advantage, profit' > YO *ànífàní* 'utility';

AR /q/[50] > YO /k/[51].

AR *qubba* (737b) 'cupola; kubba (esp., of a saint)' > YO *kọ̀bí* 'building in the king's or chief's palace';
AR *qadar* (746a) 'fate, destiny' > YO *kàdarà/kádárá*;
AR *ʔal-qurʔān* (753b) 'the Koran' > YO *Álùkùráni*;
AR *qarṭas* (757b) 'paper' > YO *tákàdá*;
AR *quftān* (781b) 'caftan' > YO *kàfutáni*,
AR *qalam* (788a) 'pen' > YO *kálàmù*;
AR *ʔal-qamḥ* (789a) 'wheat' > YO *àlíkámọ̀n* (Bible);
AR *qaul* (797b) 'word, statement; declaration' > YO *àlùkáwàni* 'the keeping one's promises; reliability of character';
AR *sadaqa* (509a) 'alms' > YO *sàráà*;
AR *ʿaql* (630a) 'intelligence' > YO *làákàyè* 'common sense'; (HA *hankàlii* >) YO *ankali* (Abdul 1976: 38) 'intelligence, carefulness';
AR *waqt* (1087a) 'time' > YO *wákàti* 'hour';

AR /k/[52] > YO /k/[53].

AR *kāfir* (833a) 'infidel' > YO *kèfèrí/kè-ní-fèrí* 'any pagan; heathen; unbeliever';
AR *ʔal-baraka* (54b) 'blessing' > YO *àlùbáríkà*;

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[48] It is an unvoiced labial, see Bateson (1967: 4).

[49] It is a voiceless labio-velar fricative, see Bamgboṣe (1966: 7).

[50] It is an unvoiced uvular, see Bateson (1967: 4).

[51] It is a voiceless velar plosive, see Bamgboṣe (1966: 7).

[52] It is an unvoiced palatal, see Bateson (1967: 4).

[53] It is a voiceless velar plosive, see Bamgboṣe (1966: 7).

AR *baraka* (54b) 'greetings' > YO *bárìkà* 'congratulations!';
AR *rikāb* (356b) 'stirrup' > YO *àlùkẹ́-ṁ-bù*;
AR *rakūba* (356b) 'mount, female riding camel' > YO *ràkunmí* 'camel';
AR *rukn* (359a) 'support; corner; basic element' > YO *bọ̀rọ̀kinnì* 'gentleman, respected man in a secure financial position';
AR *miskīn* (909b) 'poor' > YO *mẹ̀kúnnù* 'nincompoop; P. of no account';
AR *ʔal-mākir* (917a) 'sly, cunning' > YO *àlùmọ̀nkọ́rọ́yí* 'craftiness';
AR *malāʔika* pl of *malʔak* (922b) 'angel' > YO *màlẹ́kà*;
AR /l/[54] > YO /l/[55]:
AR *ʔal-lauḥ* (882b) 'slate, board' > YO *wàláà* 'Muslim writing-slate';
AR *balaḡa* (73a) v 'to reach puberty' > YO *bàlágà* 'puberty';
AR *ʔat-tālin* (97a) 'following' > YO *àtẹ̀lé/ìtẹ̀lé*;
AR *ʔaṯ-ṯalāṯāʔ* (105b) 'Tuesday' > YO *Àtàlátà*;
AR *ʔal-ḥāj* (156b) 'one who has done the pilgrimage' > YO *àlájì* 'Muslim pilgrim to Mecca';
AR *ḵalīfa* (257b) 'successor; caliph' > YO *àlùfáà* 'Muslim priest' (< Songhay *alfa*);
AR *dilāla* (289b) 'trade of brokerage' > YO *dìlálì* 'strict disciplinarian';
AR *muṣallan* (524a) 'place of prayer, oratory' > YO *mọ́ṣáláší* 'mosque';
AR *muʿallim* (637a) 'teacher' > YO *ìmàle* 'Mahommedan; Muslim';
AR *fatīl* (695b) 'lamp' > YO *fìtílà* 'any lamp';
AR *qaul* (797b) 'word; statement; declaration' > YO *àlùkáwàní* 'the keeping one's promises; reliability of character';
AR /m/[56] > YO /m/[57]:
AR *muṣallan* (524a) 'place of prayer, oratory' > YO *mọ́ṣáláší* 'mosque';
AR *muʿallim* (637a) 'teacher' > YO *ìmàle* 'Mahommedan; Muslim';
AR *ʔal-marad* (903b) 'disease, malady' > YO *àmódi* 'illness';
AR *miskīn* (909b) 'poor' > YO *mẹ̀kúnnù* 'nincompoop; P. of no account';
AR *ʔal-mākir* (917a) 'sly, cunning' > YO *àlùmọ̀nkọ́rọ́yí* 'craftiness';
AR *ʔal-ʔamr* (26b) 'affair' > YO *àlùmọ́nì* 'riches';
AR *ʔal-mubaḏḏir* (48b) 'spendthrift' > YO *amùnṣùà*;
AR *ḥajjām* (158b) 'barber' > YO *gbàjámọ̀* 'razor';
AR *ḥarām* (171b) 'forbidden, unlawful' > YO *hàrámùn* 'swindler, trickster';
AR *qalam* (788a) 'pen' > YO *kálàmù*;

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[54] It is a sonant lateral, see Bateson (1967: 4).

[55] With two allophones: the alveolar lateral [l] before oral vowels, and the alveolar nasal [n] (orthographically n) before nasal vowels, see Bamgboṣe (1966:7).

[56] It is a sonant labial, see Bateson (1967: 4).

[57] It is a bilabial nasal, see Bamgboṣe (1966: 7).

AR /n/[58] > YO /n/[59]:
AR *naf* (987a) 'advantage, profit' > YO *àǹfàní* 'utility';
AR *ʔan-nīya* (1013b) 'intention' > YO *àníyàn* 'solicitude';
AR *ʔal-ʔamāna* (29a) 'trust' > YO *àlùmọ́ni* 'anything treasured as being valuable';
AR *ʔal-ʔiṯnain* (108a) 'Monday' > YO *Àtinì*;
AR *ʔal-ʔaḏān* (11b) 'call to prayer' > YO *làdánì/dàdánì* 'muezzin';
AR *ʔāmīn* (29a) 'amen' > YO *àmí* 'amen!';
AR *ʔal-jānn* (138b) 'jinn, demons' > YO *àlùjànú/à-ǹ-jànú* 'evilspirits';
AR *zamān* (382a) 'time' > YO *sọ̀nmọn´ní* 'era; period';
AR *ʔal-qurʔān* (753b) 'the Koran' > YO *Àlùkùránì*;
AR /n/ > YO /Ø/ for the influence of Hausa: AR *muṣallan* (524a) 'place of prayer, oratory' > (HA *masallaacii* >) YO *mọ́ṣálàṣí* 'mosque';
AR /ʔ/[60] > YO Ø:
AR *jihād* (142b) 'jihad' > YO *jàádì* 'a struggle';
AR *šahīd* (489a) 'witness' > YO *ṣèdájọ́* v 'to judge';
AR *ʔallāh* (24b) 'Allah' > YO *Àlà* 'God';
AR *ʔistaḡfar ʔallāh* (678a) 'I ask God's forgiveness!' > YO *sáàfúlà* 'Respected Sir!; (Prost: 16) atonishment, exclamation';
AR *ʔal-wajh* (1052a) 'front, face' > YO *ìwájú* 'front part';
in one case **AR /h/ > YO /h/[61]**: AR *wahla* (1103a) 'fright, terror' > YO *wàhálà* 'trouble';
AR /w/[62] > YO /w/[63]:
AR *ʔal-wajh* (1052a) 'front, face' > YO *ìwájú* 'front part';
AR *ʔal-waḍāʔa* (1075b) 'ceremonial purity' > YO *àlùwàlá* 'the ceremonial ablutions done by Muslims before prayer etc';
AR *waʿẓ* (1082a) 'admonition; sermon' > YO *ìwàásù* 'sermon';
AR *waqt* (1087a) 'time' > YO *wákàtí* 'hour';
AR *walīma* (1099a) 'banquet' > YO *wòllímà* 'marriage-banquet held by Muslims';
AR *walīy* (1100b) 'holy man' > YO *wòlíì* 'Muslim saint (credited with miracles)';
AR *wahla* (1103a) 'fright, terror' > YO *wàhálà* 'trouble';

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[58] It is a sonant dental, see Bateson (1967: 4).

[59] It is a nasal alveolar.

[60] It is an unvoiced glottal, see Bateson (1967: 4).

[61] It is a voiceless glottal fricative, see Bamgboşe (1966: 7).

[62] It is a sonant labial, see Bateson (1967: 4).

[63] It is a voiced velar semivowel with a nasalised variant before nasal vowels, see Bamgboşe (1966: 7).

AR *dawāh* (304b) 'inkwell' > YO *tàdáà/tàdáwà* 'ink';

AR /w/ > YO /gb/[64], for Songhay and Hausa intermediaries: AR *ḥajjām* (158b) 'barber' > YO *gbàjámọ̀* 'razor';

AR /y/[65] **> YO /y/**[66]:

AR *ʔan-nīya* (1013b) 'intention' > YO *àníyàn* 'solicitude';

AR *walīy* (1100b) 'holy man' > YO *wòlíi* 'Muslim saint (credited with miracles)'.

List of Arabic Loans in Yoruba

AR *ʔabadan* (1b) 'forever; ever, never' > YO *àbádà* 'for ever';

AR *ʔal-ʔibra* (1b) 'needle' > YO *abẹ́rẹ́*;

AR *ʔiblīs*[67] (2a) 'Satan' > (HA *ʔiblîs* >) YO *Bìlísì*;

AR *ʔal-ʔaḥad* (6b) 'Sunday' > YO *Àlàádì*;

AR *ʔal-ʔaḏān* (11b) 'call to prayer' > (HA *làadaanii*[68] 'muezzin'>) YO *làdáni/dàdáni* 'muezzin';

AR *ʔallāh* (24b) 'Allah' > (HA *ʔallàa* >) YO *Àlà* 'God';

AR *ʔal-ʔimām* (26a) 'imam' > (HA *liimân*[69] >) YO *lèmọ́mù*;

AR *ʔammā* (26a) 'but' > (HA *ʔàmmaa* >) YO *àmọ́* (Abdul 1976: 38);

AR *ʔal-ʔamr* (26b) 'affair' > (HA *ʔal ʔamàrîi* >) YO *àlùmọ́ni* 'riches';

AR *ʔamīn* (28b) 'reliable' > (HA *ʔàmiinù* >) YO *Amínùn* 'male Muslim name';

AR *ʔāmīn* (29a) 'amen' > (HA *ʔàamin* >) YO *àmí* 'amen!';

AR *ʔal-ʔamāna* (29a) 'trust' > YO *àlùmọ́ni* 'anything treasured as being valuable';

AR *ʔal-mubaḏḏir* (48b) 'spendthrift' > (HA *ʔàlmùbazzàrîi* >) YO *amùnṣùà*;

AR *ʔal-baraka* (54b) 'blessing' > (HA *ʔàlbarkàa* >) YO *àlùbárikà*;

AR *baraka* (54b) 'greetings' > (HA *barkàa* >) YO *bárikà* 'congratulations!';

AR *ʔal-baṣal* (61b) 'onion' > (HA *ʔàlbasàa*[70] >) YO *àlùbọ́sà* 'onion (*Allium Capa*)';

AR *balaḡa* (73a) v 'to reach puberty' > (HA *bàlagàa* >) YO *bàlágà* 'puberty';

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64 It is a voiced labio-velar plosive, see Bamgboṣe (1966: 7).

65 It is a sonant palatal, see Bateson (1967: 4).

66 It is a voiced palatal semivowel with a nasalised variant before nasal vowels, see Bamgboṣe (1966: 7).

67 The Arabic word is itself a loanword form Greek *διάβολος* 'slanderer', cf Latin *diabolus* 'devil'.

68 In Hausa the loan arrived through Kanuri *ladân* 'muezzin', see Baldi (1992: 11).

69 It is a variant of *ʔimaamii*, which arrived through Kanuri *limân* 'imam', see Baldi (1992: 12).

70 Abraham (1962: 19) gives it as an Arabic loan. I doubt this for phonetical reasons.

AR *bint* (76b) 'daughter' > (HA *bintà* >) YO *Bíntù* 'female Muslim name';
AR *ʔat-tālin* (97a) 'following' > YO *àtẹ̀lé/ìtẹ̀lé*;
AR *tauba* (98b) 'repentance' > (HA *tuubaa* >) YO *túúbá/tú-ǹ-bá*;
AR *ʔaṯ-ṯalāṯāʔ* (105b) 'Tuesday' > YO *Àtàlátà*;
AR *ʔal-ʔiṯnain* (108a) 'Monday' > YO *Àtinì*;
AR *ṯaub* (108b) 'garment, dress; cloak' > (HA *tufàa* >) YO *tòbí* 'woman's drawers, knickers';
AR *jumʿa* (135a) 'Friday' > (HA *jumma ʔà* >) YO *Jímọ̀*;
AR *jamāʿa* (135b) 'community' > (HA *jàma ʔà* >) YO *jùmọ̀* 'people united in doing T.';
AR *ʔal-jānn* (138b) 'jinn, demons' > (HA *ʔàljan* >) YO *àlùjànú/à-ǹ-jànú/à-ǹ-jọ̀n:nú* 'evilspirits';
AR *jihād* (142b) 'jihad'[71] > (HA *jàhaadii* 'war to propogate Islām' >) YO *jàádì* 'a struggle';
AR *habīb* (152a) 'beloved' > YO *Àbíibá* 'male or female name for child born after death of the father or if the mother died in bearing it';
AR *habība* (152a) 'beloved woman' > YO *Àbíbátù* 'female Muslim name';
AR *ʔal-ḥāǧǧ* (156b) 'one who has done the pilgrimage' > (HA *ʔàlhajìi* >) YO *àlájì* 'Muslim pilgrim to Mecca';
AR *ḥajjām* (158b) 'barber' > (HA *wànzaamíi*[72] >) YO *gbàjámọ̀* 'razor';
AR *ʔal-ḥarīr* (165a) 'silk' > YO *àlàárì*;
AR *ḥarām* (171b) 'forbidden, unlawful' > (HA *hàrāamùn* >) YO *hàrámùn* 'swindler, trickster';
AR *ḥalīma* (202a) 'the mild-tempered woman' > YO *Àlímọ̀nítù* 'female Muslim name';
AR *ǩabar* (225a) 'news' > YO *Àbàrí* 'female Muslim name';
AR *ʔal-ʔaǩbār* pl of *ʔal-ǩabar* (225a) 'news' > (HA *làabaarãi* >) YO *làbárè* 'news';
AR *ʔal-ǩalīfa* (257b) 'successor; caliph' > (Songhay *alfa*[73] >) YO *àlùfáà* 'Muslim priest';
AR *ʔal-ǩamīs* (262a) 'Thursday' > (HA *ʔàlhàmìs* >) YO *Àlàmísì*;
AR *dabbara* (270b) v II 'to plan' > YO *dabarú* (Prost: 52) v 'embrouiller, jeter de la poudre aux yeux';
AR *ʔad-duʿāʔ* (283b) 'prayer' > (HA *ʔàddu ʔà* >) YO *àdúrà*;
AR *dilāla* (289b) 'trade of brokerage' > (HA *dìllaalìi* >) YO *dìlálì* 'strict disciplinarian';
AR *duniyā* (295a) 'world' > (HA *duuniyàa* >) YO *duniyọn* (Abdul 1976: 39) 'this world';

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[71] Holy war (against the infidels, as a religious duty).

[72] In Hausa the word is a loan from Songhay *wànzâm* 'barber'.

[73] Cf. Hausa *maalàm*.

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AR *dawāh* (304b) 'inkwell' > (HA *tàwadàa*[74] >) YO *tàdáà/tàdáwà* 'ink';
AR *ḏabaha* (307a) 'to kill (by slitting throat)' > YO *dù-ṁ-bú* x *ó dù-ṁ-búrẹ̀* 'he slaughtered it (cow etc.)';
AR *ḏanb* (312b) 'sin, crime' > YO *ìjànbá* 'bodily harm';
AR *ʔal-ʔarbiʕāʔ* (323a) 'Wednesday' > YO *Àlàrùba*;
AR *ribaa* (324a) 'interest; usury' > (HA *rībaa* >) YO *ribá* 'a bribe';
AR *ʔar-rizq* (336b) 'blessing (of God)' > (HA *ʔarzikii* 'good luck' >) YO *arisiqi* (Abdul 1976: 38) 'good fortune';
AR *ʔar-raʕd* (345b) 'thunder' > (HA *ʔàřaadù* >) YO *àrá/àpáárá*;
AR *ʔar-rikāb* (356b) 'stirrup' > YO *àlùké-ṁ-bù*;
AR *rakūba* (356b) 'mount, female riding camel' > (HA *ràakumii* >) YO *ràkunmí* 'camel';
AR *rukn*[75] (359a) 'support; corner; basic element' > YO *bọ̀rọ̀kìnní* 'gentleman, respected man in a secure financial position';
AR *zamān* (382a) 'time' > (HA *zàamaanii* >) YO *sọ̀nmọn ní* 'era; period';
AR *zināʔ* (383b) 'adultery' > YO *ṣina* (Abdul 1976: 40);
AR *sabab* (392a) 'cause' > (HA *sabàbii* >) YO *sababi* (Abdul 1976: 39);
AR *tasbīh* (393b) 'glorification of God' > YO *tasuba* (Prost: 5) 'chapelet'; YO *tẹsuba* (Abdul 1976: 40);
AR *sahūr* (400a) 'last meal before daybreak during the month of Ramadan' > (HA *sàhůř* >) YO *sàárí*;
AR *ʔas-sirr* (404b) 'secret' > (HA *ʔàsiiřii* >) YO *àṣírí*;
AR *ʔas-samāʔ* (432b) 'sky' > YO *sánmọ̀*;
AR *sunna* (433b) 'the Sunna' > (HA *sunnàa* >) YO *súnọ̀n'* 'Muslim tradition';
AR *sāʕa* (441b) 'while; hour; timepiece' > (HA *saa ʔàa* >) YO *sáà* 'time, period';
AR *šarīʕa* (466a) 'M. law' > (HA *šàrī ʔàa* >) YO *sèríyà*;
AR *šahīd* (489a) 'witness' > YO *ṣèdájọ́* v 'to judge';
AR *ʔaṣ-ṣubh* (500b) 'dawn; morning' > (HA *ʔàsùbaà* >) YO *àsù-ṁ-báà* in *ní* – 'at dawn';
AR *ṣabr* (501a) 'patience' > YO *sùúrù*;
AR *ṣadaqa* (509a) 'alms' > YO *sàráà*;
AR *muṣallan* (524a) 'place of prayer, oratory' > (HA *masallaacii* >) YO *mọ́ṣálàṣí* 'mosque';
AR *sūra* (530a) 'picture' > YO *súrà* 'kind';

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[74] The word was borrowed from Arabic via Tuareg, see Gouffé (1974: 361).

[75] Prost (p. 55) says: "Précédé de بو *bu* nous aurions بو ركن *bu-rakin(a)*, en dialectal algérien: *burkina* qui voudrait dire " celui qui a droit au pilastre (indiquant sa qualité de chef, de notable) poteau sculpté ou orné qui se place devant l'entrée de la tente, indiquant la qualité de la personne qui y réside: بو ركينى *burkina*.

AR *dahiyya* (536b) 'blood sacrifice' > (HA *layya*[76] >) YO *ìléyá* 'the Müslim Festival held on 10th of the month *ḏū l-hijja*';
AR *darūra* (538a) 'necessity' > (HA *làñuuñàa* >) YO *laruri* (Abdul 1976: 39);
AR *darḥ* (540b) 'grave, tomb' > YO *sàréè* 'Muslim grave';
AR *tagāā* (561a) v 'to exceed proper bounds' > YO *tage* (Abdul 1976: 40);
AR *tifl* (562b) 'infant' > YO *tufulu* (Abdul 1976: 40);
AR *tamiʿa* (569b) v 'to covet, desire' > YO *tọ̀nmọ́ri* v 'to think';
AR *tāsa* (572b) 'metal bowl' > (HA *taasàa* 'metal bowl' >) YO *tàsà* 'big, flat plate';
AR *tīra* (579a) 'evil omen, portent, foreboding' > YO *tírà* 'Muslim amulet';
AR *ʔal-ʿarab* (601a) 'Arab' > (HA *laaŕabaawaa*[77] >) YO *Lárúbáwá*;
AR *ʔal-ʿiššāʔ* (615a) 'evening; evening prayer' > (HA *liišaa* >) YO *dìsáì* in *ní ~* 'at about 9 p.m.';
AR ʿ*utūr* pl of ʿ*itr* (619b) 'perfume' > (HA *tùràaree* >) YO *tùràrí* (Bible) 'incense';
AR *ʔal-ʿāfiya* (625b) '(good) health' > YO *àlàáfià* 'good health';
AR *ʔal-ʿaql* (630a) 'intelligence' > YO *làákàyè* 'common sense'; (HA *hankàlii*[78] >) YO *ankali* (Abdul 1976: 38) 'intelligence, carefulness';
AR ʿ*alīm* (636a) 'the learned one' > YO *Álímì* 'male Muslim name';
AR *muʿallim* (637a) 'teacher' > (HA *maalàmii* >) YO *ìmàle* 'Mahommedan; Muslim';
AR ʿ*alīy* (639b) 'the high one' > (HA *ʔàli/ʔàliyù* >) YO *Àlé/Álíhù/Álíù* 'male Muslim name';
AR *ʔal-ʿāda* (654b) 'commission' > (HA *làʔadàa* >) YO *ládà* 'commission on sale';
AR *ʔal-ʿaib* (660b) 'fault' > (HA *ʔaybù/ʔàyfii* >) YO *àléébù/láifi* 'crime, fault, defect, blemish';
AR ʿ*īd* (661a) 'feast (day), festival, holiday' > (HA *ʔidìi* >) YO *yídì* 'Muslim festival-ground outside the town';
AR *magrib* (669a) 'prayer at sunset' > (HA *màgàrìbàa*) > YO *mọ́ngárìbí*;
AR *ʔastagfar ʔallāh* (678a) 'I ask God's forgiveness!' > YO *sáàfúlà* 'Respected Sir!; (Prost: 16) atonishment, exclamation';
AR *gafr* (678a) 'forgiveness' > (HA *gaafaŕàa* >) YO *gáfárà* 'pardon';
AR *fatīl* (695b) 'lamp' > (HA *fitilàa* >) YO *fitílà* 'any lamp';
AR *fitna* (696a) 'intrigue; sedition, riot, discord, dissension' > (HA *fitinàa* >) *fítínà* 'to pester';
AR *faḵr* (699b) 'glory, pride; honor' > (HA *fahàrii* >) YO *fáàrí* 'ostentation; showing off';
AR *fidda* (717a) 'silver' > (HA *fàtakàa* 'florin' >) YO *fàdákà* 'silver';
AR *qubba* (737b) 'cupola; kubba (esp., of a saint)' > YO *kọ̀bì* 'building in the king's

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[76] In Hausa and Kanuri it has the special meaning of 'sacrificing a ram, goat, etc., during the festival of Id-el-Kabir'.

[77] It is the plural of *bàlaarabèe*.

[78] The word arrived into Hausa through Kanuri, see Baldi (1992: 10).

or chief's palace';
AR *qadar* (746a) 'fate, destiny' > YO *kàdarà/kádàrá*;
AR *qirāʔa* (753b) 'reading' > YO *kírùn* 'to recite Moslem prayers';
AR *ʔal-qurʔān* (753b) 'the Koran' > (HA *ʔàlkùrʔaanii* >) YO *Àlùkúráni*;
AR *qarṭas*[79] (757b) 'paper' > (HA *takàrdaa*[80] >) YO *tákàdá*;
AR *ʔal-maqāss* pl of *miqass* (766a) 'scissors' (HA *ʔàlmakàsii* >) YO *àlùmọ́gájí*;
AR *quftān* (781b) 'caftan' > (HA *kàftaanii* >) YO *kàfutáni*;
AR *qalam*[81] (788a) 'pen' > YO *kálàmù*;
AR *ʔal-qamḥ* (789a) 'wheat' > (HA *ʔalkamàa* >) YO *àlíkámọ̀n* (Bible);
AR *ʔal-qaul* (797b) 'word; statement; declaration' > (HA *ʔàlkawàrii* 'promise' >) YO *àlùkáwàní* 'the keeping one's promises; reliability of character';
AR *kuḥl* (816b) 'antimony; kohl, a preparation of pulverized antimony used for darkening (the edyes of) the eyelids' > (? HA *kʷâllii* or Songhay *kyira/kira* >) YO *tìróò* 'galena';
AR *kāfir* (833a) 'infidel' > YO *kèfèrí/kè-mí-fèrí* 'any pagan; heathen; unbeliever';
AR *ʔal-lauḥ* (882b) 'slate, board' > (HA *ʔàlloo*[82] >) YO *wàláà* 'Muslim writing-slate';
AR *majūsī* (894b) 'Magian; adherent of Mazdaism' > YO *mọ̀jẹ̀ṣí* (Abdul 1976: 39) 'an ignorant person';
AR *ʔal-marad* (903b) 'disease, malady' > YO *àmódi* 'illness';
AR *miskīn* (909b) 'poor' > YO *mẹ́kúnnù* 'nincompoop; P. of no account';
AR *makr* (917a) 'cunning' > YO *makaru* (Abdul 1976: 38) 'dishonesty';
AR *ʔal-mākir* (917a) 'sly, cunning' > YO *àlùmọ̀nkọ́rọ́yí* 'craftiness';
AR *malāʔika* pl of *malʔak* (922b) 'angel' > (HA *màlaaʔikàa* >) YO *màlékà*;
AR *maut* (930a) 'death' > (HA *yaa mutù*[83] >) YO *yámútù* 'dead';
AR *ʔan-nafʿ* (987a) 'advantage, profit' > (HA *ʔàmfaanii* >) YO *àrífàní* 'utility';
AR *ʔan-nīya* (1013b) 'intention, purpose' > (HA *ʔàniyàa* 'determination' >) YO *àníyàn* 'solicitude';
AR *ʔal-wajh* (1052a) 'front, face' > YO *iwájú* 'front part';
AR *ʔal-wadāʔa* (1075b) 'ceremonial purity' > YO *àlùwàlá* 'the ceremonial ablutions done by Muslims before prayer etc';
AR *waʿz* (1082a) 'admonition; sermon' > (HA *waʔàzii* >) YO *ìwàásù* 'sermon';
AR *waqt* (1087a) 'time' > (HA *wakàcii* >) YO *wákàtí* 'hour';

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[79] The Arabic word is itself a loanword from Latin *charta*.

[80] The word was borrowed from Arabic via Tuareg, see Gouffé (1974: 361).

[81] The Arabic word is itself a loanword from Latin *calamus* 'reed'.

[82] From Kanuri *àllo*, see Baldi (1992: 10).

[83] The word in Hausa, as well as in all Chadic Languages, is not a loan, but it belongs to the common Hamito-Semitic stock.

AR *walīma* (1099a) 'banquet' > (HA *wàliimàa* >) YO *wòlímà* 'marriage-banquet held by Muslims';
AR *walī* (1100b) 'holy man' > (HA *wàliyii/wàlii* >) YO *wòlíi* 'Muslim saint (credited with miracles)';
AR *wahla* (1103a) 'fright, terror' > (HA *wàhalàa* 'trouble' >) YO *wàhálà* 'trouble'.

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